





IN BEVERLY.

He was welcomed by a salute, the plaudits of the assembled people, and an address pronounced by the Hon. Mr. RANTO, to which he made a short but cordial reply. The bridge was beautifully decorated with Lafayette arches, &c.

IN IPSWICH.

The General arrived in this town about eight o'clock, alighted at the Meeting-house, where the citizens and ladies were assembled, and was addressed by NATHANIEL LORD, Jun. Esq. The best of feelings were reciprocated. He then repaired to the inn, where he partook of a collation, and then set out for Newburyport, accompanied by his suite, the Governor's aids, and Committees, in close carriages, escorted by a battalion of cavalry. The houses in Rowley and Newbury Old Town were brilliantly illuminated.

IN NEWBURYPORT.

Tuesday, Aug. 31. The General entered the town about half past ten at night. Notwithstanding the hour and the stormy weather the escort of cavalry, artillery, and infantry was ready to receive him, and conducted him to the residence of JAMES PRINCE, Esq. where the General, and suite, Committee, &c. alighted.

He was welcomed by a salute of 24 guns, (between each discharge of which a rocket was fired) the ringing of the bells, a brilliant illumination of the houses in High and State streets, and by the reiterated and enthusiastic cheers of a large concourse of spectators. Even females were not deterred by the storm from joining in this nearly midnight offering. The Hon. Mr. MOSLEY, delivered to him the address. The General made a verbal reply, expressive of his gratified feelings.

Supper was then served. In addition to his family, and the Deputations which accompanied the General, the company consisted of the Committee of Arrangements, the Marshals, and the Clergy of the town. The General passed the night here. He slept in the same room and bed which was occupied by his great Exemplar, WASHINGTON, in his tour in 1789. They were then owned by the hospitable Nath'l Tracy, Esq.

Wednesday, Sept. 1. At an early hour the General took breakfast with the Committee of Arrangements, the Hon. JONAS NELSON, M. C. and the aged Colonel WIGGLESWORTH, who commanded one of the Massachusetts regiments during the revolutionary war. The doors were then thrown open, and the citizens were introduced to him. The rain prevented the procession of the citizens and children which was contemplated; and for which all the arrangements had been made. He then set out for Portsmouth.

IN PORTSMOUTH.

The Selectmen of Portsmouth, met him at Greenland. An escort on horseback, and a procession of carriages, composed of the Civil, Judicial, and Legislative Authorities; Officers of the United States and New-Hampshire; Strangers of distinction and Citizens, introduced him into the town. The Chairman of the Selectmen rode in the carriage with the General.

He entered Portsmouth about noon, amidst hearty welcomes and rapturous acclamations: salutes of artillery, and ringing of the bells. The margin of the avenue to the town was lined with children, wearing the LAFAYETTE portrait, and with Ladies behind them, presenting a very pleasing and interesting spectacle. The streets were arched with festoons, wreaths, and garlands, and crowded with an applauding multitude.

The procession moved through the principal streets to Franklin Hall, where the General alighted, and was welcomed to the State by the Governor. Here too he received the congratulations of the Municipal Authorities, and took by the hand the numerous body of citizens who were presented to him. He was then conducted to quarters furnished for him at the residence of the late Governor or LANGDON, and afterwards, to the dining hall, where a sumptuous dinner was provided.

The procession extended nearly two miles. The military escort was composed of several fine corps of uniformed troops. The pupils of the schools exceeded one thousand, whom neither clouds nor rain could drive from their stations, till they had joined in the universal "welcome."

Numerous presentations took place:—of which were at least thirty Old Soldiers. These scenes are always in the highest degree interesting and affecting. They are all heart. He recognized Gen. SMITH, of Portland, who served as a Captain in his favorite Light Infantry for three years. On clasping the hands of these associates in perils and adversity, he continually repeats, "I am very happy."

After paying some visits, he attended a brilliant ball; from which, at half past eleven, he proceeded to his carriage, sat out on his return to Boston, passed Newburyport about one o'clock, and reached his quarters in this city, shortly after seven o'clock on Thursday morning.

IN BOSTON.

Thursday, Sept. 2.—After taking some repose, the General received a number of Revolutionary officers and soldiers, and deputations from several towns on his contemplated route to New-York. A person took this occasion to present him with a neat Snuff Box, made of part of the timber of "Old Ironsides." He then repaired to the Council Chamber, accompanied by the Mayor, and took leave of his Excellency the Governor and Executive Council; and afterwards gave an early dinner to the Committee of Arrangements, at his residence.

About two o'clock he sat out in the carriage provided for him by the State, on his return to New-York. He was accompanied by the Committee of Arrangements of the City, in carriages, to Lexington; and by Colonels HARRIS and EVERETT, who attended him to the Connecticut boundary. Artillery corps, stationed on the hills, announced his passage at various points by salutes. The citizens, ladies and children of West Cambridge were assembled in front of the Meeting House, and welcomed and cheered him. Two beautiful arches were thrown across the road here, with suitable inscriptions.

IN LEXINGTON.

He was received by a cavalcade of citizens.—Here too was another beautiful arch of evergreen and flowers. Motto.—"Welcome! Friend of America, to the birth place of American Liberty!" The salutes were repeated. He was then escorted to the Monument by a body of Artillery and Riflemen. He then alighted, and was addressed by Major FINNEY, to whom he made a very appropriate and affectionate reply. The scholars of the several schools were paraded on the green to welcome their Country's Benefactor; and the houses of a large assembly of citizens—the firing of cannon—ringing of bells, and display of flags and banners, with the associations connected with the spot on which the first blood was shed in the cause of American Independence, rendered the scene peculiarly interesting and impressive.—Near the Monument the General was introduced to fourteen of the seventy minute men who composed the company on which the British troops first fired in 1775. A generous collation was provided in a marquee pitched on the lawn, of which the General partook, and at half past four o'clock proceeded on his way to Concord, suitably escorted, and amidst the renewed cheers and benedictions of the gratified population.

IN CONCORD.

The General arrived in Concord about half past five. A Committee of Arrangements met him at the boundary, where he was welcomed by the Chairman in an able and concise address, to which the General made a reply full of benevolence. He was conducted by a handsome cavalcade, and a military escort of several companies, to a capacious arbour, elegantly and appropriately decorated, and pitched on the green in front of the meeting-house, where he partook of suitable refreshment. The Ladies were seated at the board with their illustrious Guest. After taking coffee with the Ladies he received his old companions in arms, who were introduced to him by

name. Greetings were here reciprocated much better felt than described. The Ladies were then presented, and shook hands with him. The military paid him their salute; and he expressed his pleasure at their fine appearance, where the first resistance was made to the invaders in 1775.—He alluded to the gun first fired in the glorious war of Independence, and which had been shown him in Boston, & repeated, that it ought to be preserved and decorated. "It was," he said, "the alarm gun to all Europe, or as I may say, the whole world.—For it was the signal gun which summoned all the world to assert their rights and become free." He was received with hearty cheers, the ringing of bells and salutes of Artillery; which were repeated at parting, about sunset.

MISSIONARY.

From the London Jewish Expositor. LONDON JEW'S SOCIETY.

POLAND.

Extract of a letter from Mr. John O'Neill, dated Margrabow, March 15.

I had an opportunity of speaking with the Rev. Mr. Salakowski, rector of Alwiden, a village about twelve miles from this. He told me that he had, within the last five years, baptised several Jews. A few weeks since, a Jewish girl attended his church through curiosity, but was so struck with what she heard, that she found it impossible to continue any longer a Jewess. She has been baptised, and by her conduct and conversation is showing forth the praises of Him who has called her from darkness to light, and from the power of Satan unto God. Indeed said Mr. S., she is a pattern to all the people in my parish. A Roman Catholic priest, who has come over from Poland, with the intention of becoming a Protestant in this place, told me he has baptised eleven Jewish families this last year in Poland.

Extract of a letter from the Rev. A. McCaul. The Rev. A. McCaul, in a communication dated Warsaw, May 31, addressed to one of the Vice-Presidents of our Society writes as follows:—

Once more take the liberty of addressing a few lines to you, as I have something to communicate in which I know you will feel an interest. God is blessing our labors here in a most wonderful manner so that we hope the great day of the Lord is beginning to dawn. Our German services in the church are well attended; since my last letter to Mr. Hawtrej, we have a service on the Jewish Sabbath. The first was Saturday, 15th May; twenty-one Jews were present. We preach upon that portion of the law, or the prophets, which has been read that day in the synagogue. Besides this, we expound on Tuesdays and Thursdays a chapter of the Old Testament. This is especially intended for those Jews who have expressed a wish to be baptised; it is not public, though it is in the church, so that all who wish may be present. From eight to nine Jews generally attend. Between our public services and private conversations, our time is fully occupied. This in itself is exceedingly joyful, but it is far from being all. In my last letter to Mr. Hawtrej, I mentioned a Jewess who had received instruction from me, and had remained equally firm against temptations and persecutions. As her family is rich and powerful, we thought it would be well to secure for her the protection of his Imperial Highness, the Grand Duke Constantine. We therefore applied to him, through Col. Fenshaw, and begged that he would condescend to be sponsor. To this application his Imperial Highness returned an answer in the affirmative, inviting us at the same time, to perform the baptism at his palace in Belvidere. Yesterday Col. Fenshaw, Aid-de-camp to his Imperial Highness, called for us according to appointment. Mr. Becker, Mr. O'Neill, and myself, had the honour of being presented, and were received with the greatest condescension and kindness, after which I baptised the Jewess by the name of Constantia. You will easily conceive the importance of this his Highness' condescension, to our Mission. It has established one thing beyond contradiction, viz. that we have a right to baptize; it also silences all adversaries. We returned thankful to the Lord who thus honours his own work. In the afternoon, we had a second baptism. A Jew, servant to the Baron Sass, who has for some time received instruction from Mr. Becker, was baptised by the Rev. Mr. Diehl, at our afternoon service. After the baptism, Mr. Becker preached from Ezek. xxxvi. 26. The church was crowded to excess by the inhabitants of Warsaw, amongst whom were very many Jews. The crowd prevented us from ascertaining their number. Colonel Fenshaw, Baron Sass, and Baron de R. were present. To-day, at four o'clock, another Jew, instructed by Mr. Hoff, will be baptised in the Lutheran church, and we are ourselves preparing a fourth to be baptised very shortly, besides several others who will be baptised in a few months.

PALESTINE.—MR. WOLF'S JOURNAL.

Jerusalem, May 22, 1823.—Rabbi Isaac, a Spanish Jew, after he had read the Epistle of St. Paul to the Romans, said to me, "You believe, then, that nobody can be saved, except by Jesus Christ?" I. None; no Jew, no Rabbi at Jerusalem, however learned he may be, can be saved, except by Jesus Christ alone!

Rabbi Isaac. How were Abraham, Isaac, and Jacob saved, who lived before the birth of Christ? I opened the Gospel of St. John, viii. 56. "Your father Abraham rejoiced to see my day, and he saw it and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am!"

I again lifted up my voice and prayed aloud, before Rabbi Isaac, that the Jews may behold Jesus Christ their King, who is just and having salvation, who gives knowledge of salvation to his people, that they may give heed to those things which he spoke to his disciples, that they may no longer think evil in their hearts, that they may repeat that they have slain the king's son.

May 27, 1823.—This day was a joyful day. I preached the Gospel to Jews the whole day. In the evening I went to a Turkish coffee-house, where ten of the principal and most respectable of the rabbies of the Spanish committee came.

Rabbies. We are always thinking of arguments by which we may convince you, O Rabbi Joseph Wolf, that we are right and you are wrong. I. And I pray much for you, that you may come to the knowledge of the truth, which is in Christ Jesus, who is our light, and by whom alone we can see light.

One of the Rabbies. We must call on you and receive New-Testaments, and argue with you, but we must ask you one question, it is written in Exodus xxiii. "Thou shalt not decline after many." I. Pervert not the text, for it is written, "Thou shalt not follow a multitude to do evil, neither shalt thou speak in a cause to decline after many, to arrest judgment."

The conversation lasted an hour, in the presence of many Turks. I can, however, not conceal, that my heart revolted to see the Rabbies perverting a text in such an abominable manner, and make the Holy Spirit a liar.

The great objection of the Jews is, that if Christ had been a true prophet, or the Messiah, he would have left the law of Moses standing in its full extent, and never have abolished it: to show them, therefore, that the Jews have no right to dispute his prophetic character and Messiahship, on account of his having abolished the ceremonial law of Moses, I thought it would be well to refer them to the Talmud, which says, that a prophet has the right of reducing the law of Moses. Although the arguments of the Talmud have no weight with me, they have weight with the Jews, and for this reason I shall make use of the Talmud for some months, until I have shown them the folly

of believing in it, and shall have given my friends in England a little picture of the spirit which prevails among the Jews, & to show future missionaries how one may get access to the Jews at Jerusalem, which is really not so easy. It gives at the same time, a good insight into the root of their errors.—I hope, after some time, to adopt the method of speaking simply with them about the love of Christ, and to translate Baxter's Saints' Rest for the Jews at Jerusalem, into the Hebrew and Jewish-German. You will permit me, therefore, now to trouble you with an extract of the Gemara, by which I showed the Jews that they have no right to deny that Jesus was a prophet, on account of his having reduced the law of Moses to two commands, (i. e. love towards God and our neighbour;) for their own Talmud says, that the prophets after Moses have diminished and reduced the law of Moses. But in citing to the Jews this passage of the Talmud, I did oblige them to confess that it is, according to the Talmud, no proof against the Messiahship of Christ, that he abolished the ceremonial law of Moses; and I showed them, at the same time, that I have no belief in the Talmud, and that the Talmud is the most silly book that was ever published.

Ye cannot imagine the stir which was produced among the Spanish Jews, as soon as they observed that I was reading their books, & trying to show that they are in error out of their own books. Several excommunications were proclaimed in the synagogue against those who lead me their books; but none of them regarded the excommunication. Rabbi Isaac Abulafia, the most respectable Jew among the Spanish Jews in Palestine, even made me a present of some treatises on the Talmud. Rabem Zusi, the high-priest of the Spanish Jews, observed, that it never was seen at Jerusalem that a Jew should come there for the purpose of persuading them that Jesus is the Messiah.

May 29. Whilst I was busy with several Polish and Spanish rabbies, in consulting their Talmud, an old and venerable Jew from Rhodes, who spoke the Biblical Hebrew very well, entered the room, saluted me kindly, and seated himself without ceremony. He then took a New Testament, and read in the presence of the rabbies, from the first chapter of Matthew to the sixth chapter. Whilst he was reading the sermon on the mount, he shook his aged and flowing locks, smiled and exclaimed, "Very fine, very fine!" The other Jews were struck, and observed, that he was a good, old, simple hearted Jew, and for this reason he did not observe the errors the book contains. The Jew from Rhodes asked me then, whether this book contains, likewise, the history of the fiery fire, with which the Greeks impose upon the people? If this was the case, the book was very much mistaken. I told him, that I myself considered this holy fire as an imposture of the priests; and that he would not find any thing of it in the New-Testament. That book contains the invincible proofs that Jesus Christ is the Messiah, the Redeemer, the Saviour of the world; together with the heavenly doctrines which he preached. I then preached to the Jews, and showed them the bad effect which the Talmud produces in their character; that it makes them hypocrites, enemies of other nations, proud, deceivers, unmerciful to widows & orphans, lovers of false doctrines, and rejecters of the pure sense of the word of God, &c. I gave them the following picture of a rabbi.

A rabbi sits in his room with large frontlets on his head; the Talmud lies open before him, and he reads in it what Rabbi Samlai says, what Rabbi Akiba says, what Jonathan says, &c. Then a widow calls, and tells such a rabbi, who is just digging in the Talmud, her affliction. The rabbi turns her out of the room, and continues to read the nonsense of Rabbies Samlai, Gamaliel, Hilel, and a thousand other foolish rabbies. The Spanish rabbi hates the Polish rabbi, and the Polish rabbi hates the Spanish one. Another Rabbi is reading the Talmud the whole day, and howls the whole day. Rabbi Samlai says this, Rabbi Hilel says that. If any desire him to give permission to bury the wife of a poor man, he refuses to give permission without receiving first twenty five piastres. Hypocrites ye are! Read in the New-Testament what the priest did, when he met the man of Jerusalem, who fell among thistles on his way to Jericho; and read what the Samaritan did, and ye shall see, that as your fathers were, so are ye.

I said further to them, "Every little child in England would perceive the absurdity of your Talmud; and I never met a Jew who was versed in the Talmud, and who was able to think straight, as other men do. The Jews believe that every Jew must go to hell for a while."

Mr. Fisk and I had a discussion with one of the Jewish rabbies. After that brother Fisk had shown to him 1 Cor. xiii. and Gal. v. 19-28, we obtained the following account of his views. Mr. Fisk enquired, "Do you believe that you should go to heaven if you were to die now?" He answered in the negative; & said that the best men must go to hell for a time. "But do you believe that Abraham, and Isaac, and Jacob, and Moses, went to hell?" "No." "And do you believe that a great and good Rabbi, who should spend his whole life in reading the Talmud, would go to hell?" "He must go at least for half an hour."

"And how long will Jews generally be obliged to remain in hell?" "After being tormented three days in their grave, they must suffer in hell a longer or shorter period, according to their character, and then their souls will be admitted to heaven, and there remain beholding the Shechinah, and reading the Talmud and the law, until the Messiah comes. Then their bodies will be raised, and they will return to the earth, and live eternally here, and the earth will produce all good things in abundance, without cultivation. The Gentiles, after suffering in proportion to their sins, will be admitted to a paradise inferior to that of the Jews. Heretics, i. e. such Jews as reject the Talmud, will have no part in the resurrection, and must suffer in hell forever. The Gentiles will be raised, when the Messiah comes to see the glory of the Jews, and then return to dust again." Mr. Fisk asked, further, "And what will become of their souls?" "They will return to hell."

"What! return to hell, after having been once in heaven?" The rabbi here told us, that as to what shall take place after the Messiah comes, he is not quite certain; but previous to his coming, all will be as he had told us.

Mr. Fisk. What do you believe concerning hell? He replied, "there are different kinds of punishments. The man who has used bad language, will be hung up by the tongue and bastinadoed. He who has listened to bad language, will be suspended by the ear and flogged. The women who have been proud of showing their hair, will be suspended by the hair. All will be in burning pitch and sulphur, but will be removed occasionally from fire to water, and from water to fire."

"Do you believe all this literally, or figuratively?" He replied, "Literally; all literally."

The above rabbi left us, and another called, to whom we put the same questions. He gave to most of them similar answers, but said that the wicked will be punished in hell for ever; that great and good rabbies, who spend their whole time in reading the Talmud, will not go to hell at all, but after death will bathe in hot water, called Naher Dinar, and then be admitted to heaven; and that Jews and Gentiles will all be judged together at the day of judgment. He believes the day of judgment will take place before the coming of the Messiah, and before the resurrection. Mr. Fisk showed him John v. 28, 29. Matt. xxv. Mr. Fisk asked him, what he as a Gentile must do, according to the opinions of the Jews, in order to be saved, and whether it were in their view necessary, that he should become a Jew? He said nothing was necessary, but to observe the seven commandments, i. e. to avoid these seven sins: 1. Idolatry. 2. Uncertainty. 3. Murder. 4. Theft. 5. Eating flesh from live animals. 6. False witness. 7. Blasphemy.—So much of the conversations with the two Jews.

From the Boston Missionary Herald for Sept. AMERICAN BOARD OF MISSIONS. PALESTINE MISSION.

JOURNAL OF MR. FISK.

[On the 29th of September, 1823, Mr. Fisk, accompanied by Mr. Wolff, visited Shani & Bzomer. The latter place is the residence of the Armenian Catholic Patriarch, named Gregory, and is rather a theological seminary, than a convent. About 20 young men were there, pursuing studies preparatory to the Ministry. Mr. F. thus praises the institution.]

I have seen no convents so good or so neat as this; nor have I, in any of the monastic establishments that I have visited, met with men of equal talents and acquisitions. They are clever, enterprising and persevering. They make many inquiries about the expense that would attend the purchase and establishment of a press. From their inquiries I infer that the establishment of a press is a part of their plan.

Tripoli.

[The next day Messrs. Fisk, Wolff and King, set out for Tripoli, which stands near the foot of Mount Lebanon. The place was supposed to contain about 15,000 inhabitants, of whom 400 or 500 were Greeks, a few were Maronites, and a few Jews. The rest were Mussulmen.]

Oct. 4.—At half past nine we left Tripoli, rode over a plain, and ascended the mountains, till we reached a lofty summit, with a valley before us, which I cannot better describe, than by calling it a frightful chasm in the earth. After various windings and gentle ascents among shrub oaks, we reached the Convent of Mar Antonius at Koshiah. We were nine hours on our way from Tripoli, to the convent. It is a Maronite establishment, and contains about 100 monks. They seemed dirty, stupid and ignorant. One of the priests told me, that not more than one fourth of the whole number can read. They have a press in the convent, and print their church books in Syriac and Carshun. The books are printed and bound by the monks. I could not learn from them that they had printed the Bible, or any part of it, except in the form of church lessons.

[The printing establishment is small, and has been in existence 17 or 18 years. A monk went to Europe, learned the art, returned, made a press, cast the types, and taught others to print. He is now dead, but the business is carried on by others.] Mr. Fisk thinks the number of convents on Mount Lebanon to be as follows:—Greeks 10; Syrian Catholics, 2; Armenian Catholics, 3; Greek Catholics, about 20; Maronites, 65. Total 100. [Almost all the Christian inhabitants are Maronites, whose number their patriarch estimates at from 100 to 150,000.]

Cedars of Lebanon.

7. Taking a guide, we set out for the Cedars, going a little S. of E. In about two hours we came in sight of them, and in another hour reached them. Instead of being on the highest summit of Lebanon, as has sometimes been said, they are situated at the foot of a high mountain, in what may be considered as the arena of a vast amphitheatre, opening to the W. with high mountains on the N. S. & E. The cedars stand on five or six gentle elevations, and occupy a spot of ground about three fourths of a mile in circumference. I walked around it in 15 minutes. We measured a number of the trees. The largest is upwards of 40 feet in circumference. Six or eight others are also very large, several of them nearly the size of the largest. The handsomest and tallest are those of two or three feet in diameter, the body straight, the branches almost horizontal, forming a beautiful cone, and casting a goodly shade. We measured the length of two by the shade, and found each about 90 feet. They produce a conical fruit in shape and size like that of the pine. I counted them and made the whole number 389. Before seeing the cedars, I had met with a European traveller who had just visited them. He gave a short account of them, and concluded with saying, "It is as with miracles; the wonder all vanishes when you reach the spot." What is there at an infidel cannot sneer? Yet let even an infidel put himself in the place of an Asiatic passing from barren desert to barren desert, traversing oceans of sand and mountains of naked rock, accustomed to countries like Egypt, Arabia, Judea, and Asia Minor, abounding in the best places only with shrubbery and fruit trees; let him, with the feelings of such a man, eliab, the ragged rocks, and pass the open ravines of Lebanon, and suddenly descend among the hills, a grove of 300 trees such as the cedars actually are, even at the present day, and he will confess that a fine comparison is Amos 2:9, "Whose height was as the height of the cedars, and he was strong as the oaks." Let him after a long ride in the heat of the sun, sit down under the shade of a cedar, and contemplate the exact conical form of its top, and the beautiful symmetry of its branches, and he will no longer wonder that David compared the people of Israel, in the days of their prosperity to the "goodly cedars." Psalm 80:10. In comparison with all the other trees that I have seen on the mountain, the few that remain may still be called "the glory of Lebanon."

Snow of Lebanon.

8. Left Beshary early in the morning for Balbec. It has often been asserted that there is snow on Mount Lebanon during the whole year. We wished to ascertain the fact. After riding without a path, and over very bad ground for about an hour, we came to a little valley opening to the south east, in which the snow was about two feet deep. In another valley near it, there was a still greater quantity. In the course of the day we saw snow at a distance in several other places. I strongly suspect, however, that mariners often mistake the white rock of the mountain for snow. At only a short distance it has precisely the same appearance.

Ruins of Balbec.

9. We started early and pursued our way across the plain of Cele-Syria in a S. and S. E. direction. Balbec is at the extremity of the plain at the foot of Anti-Libanus. The principal thing to be seen at Balbec, is the Temple of the Sun, which stands in the N. W. part of the present town. A great part of the walls and many of the columns are still standing. The whole length of the building from E. to W. is near 300 paces, and the width from N. E. to S. W. about 170 paces at the west end; the east end is much narrower. There are various indications that many parts of the walls are more modern than the original building, and that what was first a place of idolatrous worship, has been more recently a Turkish fortress.

Balbec is now a ruinous village, containing about 200 human dwellings. There are a few families of Greek Catholics, the only Christians in the place. With them we lodged, and before parting, gave them several copies of the Scriptures. The great body of the inhabitants are Mussulmans of the sect of Ali, like the Persians. Balbec is now governed by an Emir, who is only 19 or 20 years old. He had long been at war with an uncle, who had command of some village or district in the vicinity. The day that we arrived at Balbec, they had an interview, by desire of the Emir, and pretended to make peace. The Emir conducted his uncle into Balbec in the afternoon with great pomp. His horsemen to the number of more than 100 pranced their Arabian steeds about the plain, and fired their muskets and pistols in the air; and the women came out of the village to meet them with songs and instruments of music. In the evening we heard that on reaching his dwelling, the Emir quietly put his uncle in chains. What was to follow, we did not learn.

Languages, Dialects, &c. used by Syrian Christians and others. The Syriac is the sacred and ecclesiastical language of the Syrian church, but their vernacular tongue is Arabic. Most of the ecclesiastics are able to read Syriac. A few understand the language grammatically, but very few, I apprehend, can speak it. Their public prayers are in Syriac,

but the Scripture lessons are read in Arabic, tho' with the Syriac alphabet. This is what they call Carshun. The Armenians use the Turkish language, with the Armenian alphabet. The Greeks in Asia Minor are generally ignorant of Greek, & use Turkish in Greek letters. The Catholics have prepared prayers in Greek, with the Latin alphabet, so that they may be read by the Latin missionaries to the Greek Catholics. The Polish and German Jews write German; the Spanish Jews, Spanish; and the Barbary Jews, Arabic; but all with the Hebrew alphabet. This chaos of dialects, serves to multiply labor and expense for missionaries and Bible Societies.

15. Mr. King and myself went to Arinsa, and thence to Kram. Kram is at the same time a convent and a college. The whole number of the priests, monks and students is about 25.—They pursue their studies in Armenian, but learn also Turkish, and some of them Arabic, Italian, and Latin. They showed us a collection of Italian and Latin books, amounting to 5 or 600 vols. From Kram we went to the Maronite College of Ain Warka. The principal teacher is Hannah Stambuli, who is reputed a man of learning. The number of pupils is about 20.

[Messrs. Fisk and King returned to Antoura on the 16th. Four days after, Mr. Fisk, in company with Mr. Jowett, again visited Bzomer, and sold to the Armenians 50 Testaments and five Bibles. Oct. 23d Mr. Fisk terminated his residence at Antoura, and returned to Beyrout; where, on the 25th, he sold 400 Psalters to a Catholic, who purchased to sell again.]

The Druses.

They inhabit generally the parts of Lebanon south of Beyrout and Der el Kamer, while the Maronites inhabit the more northern parts. The Bishop Hannah Maroni tells me, that he has a manuscript, which was taken from the Druses in time of civil war, and which contains an account of their religion, and is soon to appear in Arabic. It speaks much of Haken Bamr, who has appeared in the world six times; viz. in the persons of Adam; Pythagoras, Jesus Christ, the Caliph Haken, and two others. He created the world, and is soon to appear a seventh time to destroy his enemies, and to take the whole world in subjection to the Druses. It is said, that they are as far from having the spirit of proselytism, that they will not receive proselytes, and if a foreigner wishes to embrace their religion they will not admit him. They are allowed, when occasion requires, to feign themselves Mussulmans, or Christians, or of any other religion. They are said to be notorious for incest. Volney supposed the number of Druses to be 120,000. Mr. Copnet has stated it at 70,000.

JOURNAL OF MR. KING.

Content of Mar Antonius Khoshish, Oct. 5. 1823.—While in the Chapel in the morning, I saw an old man kneeling very devoutly before the altar, and I desired to see him & converse with him. His beard was long and flowing, and white as snow. His countenance was meagre and pale, and his skin withered. His eyes were sunk deep in his head, and were raised towards an image of the Savior. Toward evening I visited him again. I found him sitting on the cold stone floor, before the door of his cell. I accosted him by saying, "How do you do, old man? I have come to see you, because I love to converse with old men, who love the Lord Jesus Christ—which I hope you do." He seemed surprised at this address, and slowly rising, opened his door, and invited me to sit down with him.

"What is your age?" said I. "Ninety years," replied he with a trembling voice. "How long have you been in this convent?" "Old Man." "Forty years." "You are an old man, your days are almost finished; and if you are a true believer in Jesus, you will soon behold him as he is. You will soon put off this feeble body, and rise to immortality. You will soon be admitted to the society of Abraham, Isaac, and Jacob, the prophets, apostles, & martyrs in the kingdom of heaven. Does the thought of this give you pleasure?"

"Old Man." "Surely it does. What have I to live for?" "I. "When you think of death, are you not afraid?" "Old Man." "Death is bitter." "I. "Do you feel as if you were perfect? Do you not find in yourself a continual struggle between the old man and the new?"

To this he replied by simply pointing to the cross, and the image of the virgin, which hung over the head of his humble couch.

I then explained to him my views of the way of salvation by Christ alone, and spoke to him of the day, which I believed was approaching, when all should know Jesus Christ. I also spoke to him of the importance of praying to Him, and to the Father, and to the Holy Spirit.

He looked at me and listened with a kind of wonder; and as I took my leave of him, he took me by the hand, pressed it affectionately, and blessed me.

11. I had some conversation with a Mussulman of the Green Turban, who had agreed to sell me some books. To day he told me, that he had consulted some great man on the subject, and that he now feared to sell them to me, "lest in so doing his soul should go into everlasting fire." "It is accounted sin with us," said he, "to sell the Koran, or Delal Hayrat, to a Christian. I believe in Christ," continued he, "and when I die, I hope to go where he is." "I know that you believe in Christ," said I, "for your Koran speaks of Jesus the son of Miriam; but which do you think the greatest, Christ or Mohammed?" "Surely Mohammed," was his answer. I then explained to him in few words my belief in Christ. But my friend Domani, interrupted me by attacking him very violently, and the Mussulman growing warm, I broke off the conversation.

17. In the evening, after much conversation with young Domani, he told me, "that since he had conversed with me at Der el Kamer he could not rejoice as formerly in bowing to images and pictures; that his heart wavered; and that he had, for some time past, bowed to them when he entered a church." He says that since he had been acquainted with me, he has read the whole Bible through twice, and part of it again. This I can believe, as he reads very rapidly, and reads night and day.

Ruins of Tyre.

We rowed from the north side of the village, round the west, to the south side, near the neck. During our excursion, we saw a vast number of columns at a considerable distance from the land, and some of them ten or fifteen or twenty in a row. In some places we saw eight or ten, or fifty near each other; and in one place forty or fifty. Of these last, some were above the water, some were half under, & others wholly immersed. The shore on the west seemed to be lined with them, at a distance to the south we went to, and rocks. Those on the south we went to, and found them to be, evidently, the remains of an ancient wall, the cement of which has become hard as the stones which are joined to it. These on the north, we were told, were similar. That the island was once of far greater extent than it now is, I have no doubt, but from the appearances of the ancient walls, above mentioned, and from the which lie between them and the present island, that such an immense number of large columns should have been carried and thrown into the sea, seems to me most probable, that where the walls were, there must have been a great extent of city, and that it may be emphatically said, that Tyre has never been any more," according to the prophecy of Ezekiel. Though the present village of Tyre is a handsome little village for this country, and occupies perhaps half the present island, still, compared with what it was once, it is nothing either in size or in grandeur.



## CEYLON MISSION.

Exploring Tour.

Spent the day in company with brother [name] in visiting the remotest parts of Maney. We found the population large, and the people generally very ignorant. Almost all were idolaters, and the police officer told me that I met a vedan, the police officer said, "Idolatry is wrong, the people ought to be instructed." Soon after, he came to a number of women, who were digging up a barren plain, a small root of a clover, which is used in dyeing, and makes a durable red color. They were entirely ignorant that I could scarcely understand the most simple truths. I went to a neat and decent looking mud house, and found among others a very respectable looking man who seemed perfectly indifferent to me and my message. She walked back and forth in the front of her mud cabin, as erect, and with much state, as a Sultana.

## A Deist.

At length came to the house of one of the richest natives in that part near Jaffna, & formerly the head of the parish. He treated me with the greatest politeness, and offered any thing his house afforded for my refreshment. In conversation he had renounced heathenism, and to a pure deist. He said, "there is one God and every thing is a part of him; and that by good things alone we can go to heaven." When I attempted to open to him the true plan of salvation, he said, "I have long wished to see some of the missionaries, and talk with them, as I am convinced that idol worship is absurd. Throughout the whole time, he treated me very kindly, and appeared to receive well all that I said.

## An Inquirer.

Had an interesting conversation with the proprietor of the court at Mallagum, one of the most respectable natives in this region. He has been acquainted with the Christian scriptures for many years ago he began to read the Old Testament in course; but proceeded no farther than Genesis, when he tired out among the ceremonies and laws of Moses. He however, seems still to have the truth, and not quite satisfied with the experiment he has made. In the course of our conversation to day, he had three difficulties, one, that Christians say all wicked people go to hell, to one place, whereas there are many kinds of wicked people. Some commit great sins, and some are less, while all are to be, as he supposed, damned alike. Another was that children are made to go to hell. Now, said he, putting his hand on the head of a fine boy about eight years of age, the little innocent boy never did anything wrong in his life; and I cannot believe any religion that says he is liable to go to hell. Another difficulty is about beasts. The Christian religion says there are only two places, heaven and hell; therefore he thought beasts must go to one or the other. I talked with him freely on these and other subjects, and endeavored to show him where he had wrong notions of the Christian religion. He seemed in part satisfied, and I believe almost persuaded to be a Christian.

## The Scriptures and Tracts.

Attended a meeting of the Committee of the Bible, and also, of the Tract Society, at Jaffna, the latter formed recently. We are encouraged with the prospect of having 2,000 Tamil New Testaments, of which we are in great want. As Tracts, 6,000 copies of one, prepared in the Society for the cultivation of Tamil, on the subject of Idolatry in the South Sea Islands, just came from the press at Madras; and a hundred copies of some other Tracts have been presented us from the Arch Deacon of Colombo, an agent of the Church Missionary Society; and a hundred of an abridged history of the Testaments. From the Tract Society at Jaffna we have had a few hundred of different tracts of our publications. We have to day received 5,000 more, most of them from Madras. The distribution of Tracts is becoming a more and more important means of doing good here, as the natives are becoming more of a reading people through the influence of the many schools among us. Brothers Scudder and Knight with myself went into the large bazar near Jaffna, after meeting, and distributed something more than 200 tracts, many of them to Mahomedans.

## Various Encouragements.

At the church meeting to day, Solomon's name gave a more particular account than his usual one, of his religious experience. At first he brought to see that there is no salvation in the Tamil religion, she was much distressed; but she saw the sufficiency there is in Christ, and was happy in relying on him. She seems now to be the love of God in her heart.

Attended the general meeting of the Malabar Tamil Bible Society. Though it is only 8 months since the last meeting, near 200 Bibles have been collected, (a considerable part from the heathen, and such as have little to give) from the purchase and distribution of the word of God. The meeting was interesting & encouraging. Held a quarterly examination of schools. There were present from nine schools 326 boys and girls; of whom 63 have learned, besides catechisms and prayers, the whole of a small book called True Wisdom, which contains all the leading principles of the Christian religion.

Mrs. Scudder, from Jaffna, came by request to day, principally to make some effort among the women, who were generally very unwilling to come within the sound of instruction. We succeeded in collecting at the house 35 respectable women, many of whom had never before ventured into the house, or the bungalow, and several of the principal men also came in, so that Mrs. S. had a congregation of 50, besides girls and boys. They gave good attention, and seemed quite pleased with Mrs. S.'s manner. We consider that great point has been gained, in getting the women to come in a manner so contrary to their former custom, and desire to praise God for his goodness in his wonderful works towards the children of men. Had been much gratified by the appearance of Vaghiache, the sister in law of Antache, at the church meeting to day, and also last week, considering her advantages, she has made rapid progress in Christian knowledge, and appears to be the force of truth in her own heart.

## Retrospect of Three Years.

The 3d anniversary of our coming to Oodoville. Three years ago all was here comparatively new. Few could be induced to listen to instruction, even when carried to their doors, and there would come up on the Sabbath to hear the word of God. For the first year we preached in a small open shed; yet were not often hindered for want of room. Now we have a Bungalow, which, though not convenient, is capable of containing several hundred hearers, and some of them well filled. There were, at first, three schools transferred to this station; since then six have been established, and there are now nine. One native preacher, who had any love for the truth; we now have there ten at this station, who have the love of God shed abroad in their hearts. It is the Lord's doing.

New York Orphan Asylum.—The Orphan Asylum of New York has been established 18 years. The number of orphans relieved by the charity of the institution is 5,080. The present number of inmates is 160—94 boys and 66 girls.

Immigration to Hayti.—Brig De Witt Clinton sailed from New York on Friday last for P. au Prince, and about 100 colored emigrants.

## BOSTON RECORDER.

SATURDAY, SEPTEMBER 11, 1824.

## PRESBYTERIAN EDUCATION SOCIETIES.

The General Assembly of the Presbyterian Church in the U. S. constituted a Board of Education in 1819, under certain regulations, of which the most prominent are as follows:

Art. ii. The Board shall consist of thirty-six members, of whom there shall be twenty Ministers and sixteen Elders.

Art. vi. The objects of the Board shall be—  
1. To recognize such Presbyteries and other Associations, as may form themselves into Education Societies, as auxiliary to the General Board.

2. To assist such Presbyteries and Associations in educating pious youth for the Gospel Ministry, both in their academical and theological course.

3. To assign, according to their best discretion, to the several Auxiliary Societies, a just proportion of the whole disposable funds under their control.

4. To concert and execute such measures as they shall judge to be proper, for increasing their funds, and promoting the general object.

Art. vii. No young man shall be patronized or assisted by any Auxiliary Society, unless he shall produce a testimonial of his helpful piety and talents from some Presbytery under whose care he shall be taken.

Art. ix. The Auxiliary Societies shall send to the Board, all the surplus funds in their hands, which shall not be necessary for the accommodation of those immediately depending on them for support.

By the General Assembly for 1824—"Resolved, That the Board of Education be, and hereby are, authorized to select and educate such young men as are contemplated by the Constitution of that Board."

The Board held six stated meetings in the course of the year—no beneficiary hereafter received, shall be allowed more than \$100 per ann. A Committee of Examination is appointed by the Board, to decide on all applications for aid, &c. A Committee of Economy, who have charge of all the expenses of the young men under the care of the Board—a Committee of Books and Stationery—to supply the wants of the beneficiaries—and, a Committee of Ways and Means.

"The Education Society of Philadelphia," has merged itself in the General Society, and transferred its beneficiaries, books, papers and funds to the "Board of Education." Its funds amounted to \$577.86, beside \$1050 in six per cent stock. The members of this Society and its auxiliaries, will probably become auxiliary to the Board.

Means of increasing the Funds.  
Could our congregations be induced regularly to contribute to educational purposes, on an average, ten dollars yearly, we should have ample resources for aiding all to whom such assistance would be desirable. And are there not twenty persons in most of our congregations, who are willing and able to devote fifty cents yearly to this important object? Will not the pastors and sessions of our congregations endeavor to form associations, which shall be composed of members who pay either a life subscription of ten dollars, or an annual sum of fifty cents? The Presbyteries are all made auxiliary to the Board of Education; and if congregational auxiliaries report, and make payment to their own Presbyteries, the grand result will be concentrated in our annual reports to the General Assembly. At the same time, public contributions ought to be made annually, agreeably to the recommendations of the General Assembly, in all the churches; and the money thus obtained, should constitute a *presbyterian fund* for the education of poor and pious youth, to be at the disposal of the Presbytery.

Choice of Beneficiaries.—This property belongs to Presbyteries, and the Board of Education. Congregational auxiliaries however are permitted to name the student whom they may wish to support; and if judged a suitable candidate by the competent authority, their contributions shall be appropriated to him.

Number of Beneficiaries, &c.  
The whole number of beneficiaries reported to this Board by Presbyteries and other auxiliaries as having been aided since May 1823, is about 230; and the whole amount of funds reported to have been received since that time, or to be now in hand for that purpose, exceeds \$30,000.

Within the bounds of the Presbyterian Church there are four Theological Seminaries—Princeton, Auburn, Hampden Sydney and Maryland. Funds are collecting for two others, in Ohio & S. Carolina. If all the students in these Seminaries, and all in the Theological Seminaries of Andover, New Haven and New Brunswick, were now at the command of the General Assembly, they would not supply more than one third of the vacant congregations in the Presbyterian Church—and, a thousand new congregations at least, might be gathered, if active, zealous, well informed young ministers could be secured. When to these facts are added, the rapid increase of population—and the demands of the Congregational churches—what exertions are not required for the increase of laborers in the Lord's vineyard.

An Objection noticed.  
"Nor is it any solid objection to the system of educating young men for the ministry, on charitable funds, that some of them, after obtaining an education, never enter the ministry; and that some others are by no means distinguished ornaments of the sacred office. It was just as reasonable for parents, according to the flesh, to say, that many youth whose parents do much for them turn out ill; and that, therefore, they will take no pains and incur no expense, in educating their beloved offspring. No wise parent thinks or speaks thus. He is willing to do all in his power for promoting the welfare of his children; and to labour and incur expense, whenever there is a rational prospect of a favourable result; and having done so, to leave the event with infinite wisdom. And the Church ought to be willing to take the same course, and run the same risk with respect to her children."

An Appeal to Christians.  
If you would not have your posterity, and countrymen of future ages, generally destitute of the inestimable blessings of a free and wise representative government which you enjoy; if you would not have half the yet unborn millions of your western world, the home of rational liberty, grow up in ignorance of that just God and Saviour, whom you love and adore; if you would not that your children's children should be the slaves of some ghastly pontiff, or of some regal tyrant, whom he may set up; if you would not that your posterity should become infidels and pagans, and perish without spiritual vision, pray, pray earnestly that the Lord of the harvest would send forth a sufficiency of labourers into his vineyard; and follow your prayers by conduct becoming those who believe that Heaven ordinarily accomplishes his gracious purposes towards man through the instrumentality of human agency.

Donations to the A. B. C. F. M. from July 13th, to August 16th, \$3,429.20. Legacy of the late Dr. Solomon Everest, \$1,000.

## FOREIGN ABSTRACTS.

From London Magazines for July last.

Petera.—This young man has been with Mr. Newstead, Methodist Missionary at Konyegalle, Ceylon, six years. For five years he has given evidence of being in a truly converted state. He has a very intelligent mind, and has given unqualified satisfaction in the successive offices of a schoolmaster, an interpreter, and an assistant Superintendent of schools. He is conscientiously laborious. He acts from principle in endeavouring to do all the good he can to the souls of others around him. He is by this time an assistant Preacher.

Caffraria.—A new and important mission has been established here by Mr. W. Shaw. The station is named Wesleyville. It is in the District on the Coast, under the chief Pato. Prospects are very encouraging. Mr. S. and his companions were received with great respect and affection, expressed, of course, in the manner of a wild untutored people.

Tanjore.—Our readers will recollect the mention made by Dr. Buchanan, of the Collaries, or Thieves, in this Province, and of the effects of Mr. Swartz's labours among them. Mr. Hoole, a Methodist Missionary, in his journal of a tour from Negapatam to Wallagabad, passed through Tanjore, and gives this account of the "Nation of Thieves." "The Collaries are a numerous people; they formerly paid a tax to the Rajah for the privilege of thieving, and in the exercise of their profession, often became formidable to the Rajah himself." Mr. Swartz preached the gospel to them, & has left small congregations in every direction; all who have become Christians, and many others through the influence of good government, and example, steal no more, but cultivate their lands and subsist on the produce."

Mr. Hoole preached in one of their congregations. "Though rude and simple, they received the word with much attention; their Catechist assured me, that many are sincerely pious."

Home Missionary Society, London.—Thirty missionaries are employed by this Society in the most destitute parts of England, and several settled ministers in indigent circumstances receive aid from its funds. The receipts of the last year amounted to £6,694. Three thousand children are taught in the village schools patronized by this Society.

Hayti.—The Methodist Society in this Island continues to suffer from the spirit of persecution. Their house of worship has been demolished by the rabble—they have been stoned and otherwise injured by an infuriated populace, and protection has been denied them by the magistrates. The President has since issued a Proclamation forbidding such proceedings, but at the same time prohibiting all meetings of the Society for religious worship, on pain of being arrested.

BOSTON MONTHLY CONCERT.  
Sandwich Islands.—A letter from Mr. Bishop, dated Atoui, Jan. 7, 1824, remarks, that never since his arrival had his hopes been so raised in respect to the mission, as at that time. He had been on the island about eight months, and had begun to preach, though in broken language, to large and interested congregations. Pressing requests were sent by people in different parts of the island, that missionary services might be established among them. Yet, much as such invitations commended themselves to the feelings of the missionaries, they were compelled to decline a compliance.

A letter from Mr. Bingham, speaks of a little book of hymns, which is preparing in the language of the natives, to contain about sixty pages. Twelve pages were already printed, in an edition of 2,000 copies; and the work was progressing as fast as circumstances would permit. The Islanders were almost impatient for its publication entire.—Of the Spelling-book, 2,500 copies had already been distributed, and another edition was required without delay. During the three days previous to the date of the letter, no less than 70 persons had made application for copies, who were generally supplied in the proportion of about three books to five persons. Some of the chiefs, and others begin to understand Arithmetic. The effects of missionary efforts on the morals of the people is already strikingly manifest. Various species of immorality have received a decided check. Messrs. Ellis and Bingham hoped shortly to commence a translation of the Bible into the language of the Islanders.

A letter from Mr. Whitney, dated at Atoui, gives an encouraging view of the mission;—states that a house of worship has been provided by the chiefs of the island, at their own expense, in which he had preached for the last eight months; that two flourishing schools are in operation under the care of the mission, containing unitedly, 150 scholars;—that orders have been given to the inhabitants of that and the neighbouring island of Onechoh, strictly to observe the Sabbath;—that infanticide is made punishable with death;—and that the general prospects of the mission are constantly brightening. [Telegraph.]

REVIVALS.—From Zion's Herald.  
Extract of a letter dated Edgartown, Ms. Aug. 26.

I attended a meeting a few days ago in Holmes Hole—the Congregation, I presume, was greater than ever was known there before on such an occasion, and the glory of God seemed to fill the house. It was truly a refreshing season. Eleven souls in that little village have already been enabled, by the grace of God, to believe with their hearts unto righteousness, and to confess with their mouth unto salvation. The work is still progressing; many are inquiring the way to Zion, with their faces thitherward. In Chilmark and Edgartown, a number have been partakers of the reformation, & many more are inquiring what they shall do to be saved. JEREMIAH PEASE.

P. S.—Since writing the above, five persons more have been brought from darkness to light, and from the power of Satan unto God. J. P.

Pennsylvania.—At a camp meeting in Dauphin Co. (Pa.) held the first week of August, about 50 persons experienced a change of heart. Some of these had been led to the meeting from curiosity, and others for ridicule. [So. Intel.]

COLLEGIATE RECORD.  
BOWDOIN COLLEGE, MAINE.—Commencement Sept. 1. Exercises highly spoken of. The Degree of A. B. conferred on 13, and of A. M. on eight. The Honorary Degree of Doctor of Laws was conferred on Gen. LAFAYETTE, and on PARKER CLAYVELAND, Professor of Mathematics and Natural Philosophy.

The Exercises consisted of three Orationes, a Conference, a Colloquial Discussion, two Dissertations, two Disquisitions, a Treatise and an Essay, all excepting the Salutatory Oration, in English. The Exercises of the Candidates for the Degree of A. M. were two Orationes, by JOSEPH HOWARD and WILLIAM CUTLER. The Valedictory, in Latin, by LOT JONES. The Degree of A. M. was conferred on the Rev. JOHN W. ELLINGWOOD of Bath, and Rev. JONATHAN GREENLEAF, of Wells.

WILLIAMS COLLEGE, Ms.—Commencement on Wednesday of last week, fifteen young gentlemen were admitted to the degree of A. B.

The degree of Master of Arts was conferred upon Erasmus Benedict, Charles Baker, Judah Ely, Phylis S. Gaylord, Emerson Davis, Eleazer Root, Evelyn Sedgwick, Samuel N. Shepard—alumni of the College.

The honorary degree of LL. D. was conferred on the Hon. Elijah H. Mills, and the Hon. Levi Lincoln, and that of D. D. on the Rev. Nathan S. Beaman, of Troy, N. Y.

BROWN UNIVERSITY.—Commencement. Sept. 1. The Exercises were numerous; and many of them highly praised for correctness and effect. The Degree of A. B. was conferred on 41 young gentlemen, and that of A. M. on 18 gentlemen, all alumni of the Institution.

The Honorary Degree of A. M. was conferred on the Rev. NATHANIEL W. WILLIAMS, of Beverly; and that of D. D. on the Rev. HENRY WRIGHT, of Bristol, and Rev. ROBERT SEMPLE, of Virginia.

The degree of Doctor of Medicine was conferred on twelve gentlemen.

The Rev. Alva Woods, Professor at Columbian College, Washington, has been appointed Professor of Mathematics and Natural Philosophy in Brown University—Horatio Gates Bowen, of Providence, has also been appointed Professor of Natural History, Librarian, & Keeper of the Cabinet.

WATERVILLE COLLEGE.—Commencement, Aug. 25. The Exercises were few and few, and the Degree of Bachelor of Arts was conferred on Joel Hayford, Calvin Holten, and Ebenezer Hutchison.

ANECDOTES OF LAFAYETTE.  
While in Hartford, Gen. LAFAYETTE was presented by Gen. WADSWORTH, formerly Commissioner General of the Army, with the Epaullets which he (the Guest) wore as Major-General, and the sash he wore in the battle of Brandywine, spotted with the blood he shed in our cause forty-seven years ago.

One of the Old Continentals presented to LAFAYETTE at Newburyport, was Mr. DANIEL FOSTER, one of the non-commissioned Officers of the Light Infantry corps, commanded by "the Marquis" in 1780, &c., and who brought with him the Cutlass which he then gave to the non-commissioned Officers of the select corps. The General greeted the old soldier with cordiality, and on seeing his own mark on the blade, assured him he looked upon him as "one of his own family."

POLITICAL.  
FOREIGN.  
London papers to July 30th, have arrived. The papers contained numerous speculations on Greek and Turkish affairs, but recorded no new war event, with the exception of a report, that the Greeks on the 20th May, old style, gained a fifth triumph at the famous straits of Thermopylae, in which NICETAS (the Turk) again distinguished himself. The opinion of the letter writers was, that the Greeks having adopted the Russian mode of warfare, of 1812, would single handed, establish their freedom and independence.

Changes of Ministers in Spain and Portugal continued frequent; but did not appear to occasion any important results. Generally speaking, both kingdoms were quiet, although feverish, under the despotism of the weak and impolitic Monarchs who rule them.

A new and active war had broken out in India, between the Company and the Burmese, and some blood had been shed; but the war promised no other than the ordinary results of such contests,—the extension of the colossal power of the English in that region.

We find, by a private letter from Madrid, that the Spanish government entertains some alarm for Havana, it having been reported that the Colombian government had succeeded in organizing a conspiracy among the blacks of Cuba, & obtained considerable party among the Spanish residents.

The Duke of York has issued a general order that the officers of the British army shall no longer distribute Bibles, or collect subscriptions for Bible Societies.

In the course of the last six months, not less than a dozen persons have been killed in boxing matches.

Immense damage has been done in Essex County, England, by a hail storm. Some of the pieces of ice were 7 inches in circumference.

The Greeks have given notice that they shall treat as enemies, vessels freighted by the Turks.

Col. Gordon, a faithful friend of the Greeks, and one of the Agents of the late loan, has been ordered by the king of England to return home.

The Hon. Colonel Stanhope, the friend and coadjutor of Lord Byron, has written a very long and interesting letter to a friend in England on the affairs of Greece, published in the *Morning Post* of July 21. It appears by all accounts, that Greece is in a state of barbarity beyond what her warm advocates would have us believe. But the more there is to do, the more glorious will be the triumph when it is done. Liberty, without a general diffusion of knowledge, soon degenerates into licentiousness. If the Greeks should be successful, ages will pass away before she can assume a high rank among enlightened nations; but her cause is a good one, and has the wish of every good man for its success. [Gas.]

Smyrna, June 21.—The Capt. Pacha has been collecting together a very heavy force. A frigate and some smaller vessels have just sailed from Smyrna with troops. About a dozen Greeks were shot by them before they embarked. He has avowed his intention of immediately attacking Ipsara. I fear if he does he will overwhelm them. He has about 100 ships; among which are 40 heavy frigates. He has also about 40,000 land troops on board. The Ipsariots have only about 6,000 men to oppose them; but they are brave, and if the Albanians who are among them, are faithful, there will be a severe battle. They have shut up their wives and children on the top of a mountain under guard of 200 foreign troops, with orders to massacre them, if they find the Turks gaining ground. Upon hearing the intention of the Capt. Pacha they repaired to Church, where a prayer was offered up to the Almighty that they might be successful in repelling their invaders; after which they kissed each other and swore fidelity. The Greek Bishop, it is said, gave one of the most eloquent exhortations upon the event ever heard, and ended with blessing them and administering the Sacrament. I fear they cannot resist the Pacha, whose force is so very great, and these Islanders can expect no foreign aid."

TURNBIDE.—Accounts from Mexico confirm the tidings of the summary execution of this brave and unfortunate Adventurer. The Mexican Congress have done themselves honor in decreeing a pension of \$3000 per ann. to his Widow and family, on condition that they return to and reside in Europe.

DOMESTIC.  
The Greek Cause.—Mr. William Pollard, of Black Rock, Penn. formerly an Officer in the Navy of the U. S. has received, says the Philadelphia Gazette, from the Greek authorities in London, a commission as Captain in the Grecian army; and will embark at N. York in a few days, destined for that country.

In connexion with the above, it may be remarked, that, a short time since, Mr. Jonathan P. Miller, a young gentleman possessing an iron constitution, a cultivated mind, and a thorough knowledge of military tactics, sailed from this port in the Sally Ann, to engage in the same cause. He was admirably equipped for the service, and, if his life is preserved, will not, we are persuaded, have gone to Greece in vain. In the same ship, sailed also, a Mr. Glover, late of Harvard College, with similar purposes. [Telegraph.]

The people of Illinois have decided that a convention shall not be called for the purpose of altering the constitution of the state, with a view to the introduction of slaves. They have thus secured their own prosperity, and prevented the coming up of a question of much more dangerous tendency than even that which regarded Missouri and so agitated the people of the United States, and we congratulate the public on the result. *Pro. Jour.*

Husar Frigate.—We understand that the company who have been employed for several weeks in raising the British frigate Husar, which ran on the rocks in Hunt Gate, and sunk, during the revolutionary war, have succeeded in raising about forty feet of the stern part of the ship. After placing the chains under her and moving her from her bed, she broke in two from the keel up through the quarter deck, and the fore part of the ship slipped from the slings, and settled down again on the rocks. The timber of such part of the ship as was embedded in the mud is perfectly sound.—The remainder is completely worn eaten and rotten. A number of cannon and shot were brought up with the hull, but nothing more valuable that we can learn. [N. Y. Post.]

Ancient Cannon.—Mr. Carbery of Maryland, has published an account of the recent recovery by him of seven pieces of cannon, which had been under water 191 years, in St. Mary's river in Maryland. Four of them are 12 pounders, and three 12 pounders. They formed a part of a first erected by the brother of Lord Baltimore, first Proprietor of Maryland, in 1633, on a point at the mouth of that river. By the washing of the tide, the bank on which the fort once stood, is now about 150 yards below the usual mark of the tide. They are much corroded. Stones of six to eight pounds weight had become so incorporated with the iron, that they could scarcely be knocked off with an axe.—On one gun 602 oysters were found, and on neither of them were there less than 100. This is an interesting discovery for the Antiquary.

Storm.—On the evening of August 27, in a violent thunder storm, the gable end of a ware-house in Washington city, was either struck with lightning or blown down, and fell upon a frame-house, occupied by Mr. Richard Drane, who was instantly killed, and also a Mr. Mocken, then in the house. Several other persons were severely injured, some of whom remained a long time under the ruins, before they could be rescued.

Fire.—On the evening of the 27th ult. a fire broke out, in the tin ware manufactory of Mr. Le Bosquet at Haverhill, which was entirely consumed.—Loss estimated at \$2,600. The exertions of the Ladies on this occasion, tended, in a great measure, to arrest the progress of the fire.

A young man by the name of David Rice, of Milford township, Pa. was drowned in attempting to swim on a plank, in deep water.

A child, taken from the water at Philadelphia last week, apparently dead, was resuscitated after efforts which lasted an hour.

Attempt at Robbery.—A lad, named Charles Man, about 15 years of age, was stopped on the road between Boston and Lynn, on Sunday afternoon, by a man, who came behind him, caught hold of him, took him to some willow bushes, and demanded his money. A stage passing in a few moments, the man escaped over the wall, after attempting to stab the boy with a knife. [Courier.]

DEATHS.  
In Boston, Mary, youngest child of Mr. Wm. Lawrence; Susan, daughter of the late Mr. David Safford, of Salem, aged 6 y.; widow Eunice Young, 58; Mrs. Merriam Field, 38; Mrs. Abigail, wife of Mr. Noah Childs, 32; Samuel Cobb Lincoln, of Brewster; Mr. Isaac Shattuck; Mrs. Relief Knapp, of Paxton, 66; Mrs. Rebecca Russell, 87; suddenly, Mrs. Catharine Hayden, wife of Mr. Caleb H. 31; Mr. Gilman Chaney, 22; Caroline Gansley; Mr. John H. Jennings; Mrs. Catharine Scholtz; Mr. James Ryan, 32, a native of Mr. John Holbrook, 46; at South Boston.

In Charlestown, Mrs. Elizabeth Ann Brown, 18, daughter of Mr. John H. B.; Mrs. Phoebe Flint, formerly of Lynnfield, 92; Mrs. Mary Going, 39, wife of Mr. John K. G. of Lunenburg; Mr. John Randall, 49.—In Cambridgeport, Mr. Elijah Nivers, 46.—In West Cambridge, Charles R. Wellington, 13, eldest son of Mr. Charles W.—In Roxbury, Mrs. Caroline, wife of Capt. William H. Spooner; Miss Sarah Hunting, eldest daughter of Mr. Reuben H.; Mr. Lewis Fisher, 51.—In Medford, Mrs. Sarah, wife of Mr. Miles Sampson, 32.—In Dorchester, Miss Elizabeth Blanchard, daughter of the late Edward B. Esq. 56; Mrs. Mary Balkcom, wife of Capt. Cyrus B. 42.—In Weymouth, Mr. Abigail Humphrey, 69.—In Beverly, Mr. Israel Sheldon, 27; Mrs. Eleanor Lord, wife of Capt. Abraham L. 41; Mrs. Eleanor Bartlett, 42; widow Ruth Mathews, 35; widow Sarah Edwards, 77.—In Danvers, Mrs. Lois, wife of Capt. Joseph W. Carey, 23.—In Newburyport, Mr. Josiah Magowan, 37; Miss Elizabeth Davison, formerly of Boston, 84; Mrs. Elizabeth Condon, 87, widow of the late Mr. Timothy C.—In Haverhill, Mr. George Thomas, 23. His death was occasioned by lightning.—In Wrentham, Miss Sarah Bean, daughter of the late Rev. Joseph B. 57.—In Providence, Cyriac Sterry, Esq.; Mrs. Susannah Soule, widow of Capt. Wm. S. 88; Rachel Breck, relict of Robert B. Esq. 80.—In Falmouth, Aug. 23d, Mr. Lot Crowell, 78.—In Bedford, Aug. 30th, Mrs. Desire Hartwell, consort of the late Mr. Samuel H. of that town, 68.—In Northborough, Mrs. Hannah, wife of Capt. Stephen Shattuck, 29.—In Worcester, Mr. Nathaniel Flagg, 2d. 35.

In Marlborough, N. H. suddenly, Sept. 1, Rev. HALLOWAY FISH, 65.—In Bushwick, N. Y. Rev. JOHN BASSET, D. D. pastor of the Reformed Dutch Church, 59.—In Walpole N. H. Capt. Davis Carpenter.—In Bedford, N. H. widow Mary Gordon, 79.—In Cape Elizabeth, Me. Mr. Geo. C. Roberts, 66.—Drowned, at Thomaston, Miss Catherine Paine, eldest daughter of Jno. P. Esq. 25.—In New York city, Mr. Abner Chevre, late of Boston, 24.—In New Orleans, Capt. Wm. Martin, of Boston.—At sea, Wm. A. Tufts, of Charlestown.

Charleston, S. C. Aug. 28. Yellow Fever.—Total cases from the 21st to the 27th August, (inclusive) twenty eight. These cases have originated in various parts of the city.

JAY'S FAMILY PRAYERS.  
WHIPPLE AND LAWRENCE, (Salem, Ms.) have just published, (the 3d American from the 7th London edition) *Prayers for the use of Families*; or, the Domestic Minister's Assistant—by WILLIAM JAY.

(C) In this edition sixteen new prayers are inserted.

Prayers for every Morning and Evening for six weeks. Prayers for select occasions. Short Devotions to be used occasionally. Petitions for particular seasons. Thanksgivings for particular events. Prayers for Friends at sea—for Sabbath Schools—for Religious, Charitable, and Benevolent Societies, &c.—and Prayers at Table—price \$1 00, Sold as above—also by S. T. Armstrong, Richardson and Lord, Lincoln and Edmunds, and Cummings, Hilliard & Co. Boston.

Recently published and for sale as above—*Prayers for Children and Youth*, with an Historical Catechism of the Life of Jesus Christ—Price 37 1-2 cts. Salem, Sept. 11.

OLD COLONY ANTHEMS.  
JAMES LORING, has for sale at his Music Bookstore, No. 2 Cornhill, copies of the second volume of Old Colony Collection of Anthems, selected and published under the particular direction of the Boston Handel and Haydn Society. This volume contains some of the most admired pieces in use; such as extracts from Beethoven's Mount of Olives, the Eloi, Whittaker's Nativity, Bray's Child of Mortality, Extracts from Mozart, &c. &c.—N. B. Musical Societies supplied on liberal terms. Sept. 11.



## POETRY.

From Barten's Poetic Vigils.  
HOME.

Where burns the low'd hearth brightest  
Cheering the social breast?  
Where beats the fond heart lightest,  
Its humble hopes possess?  
Where is the smile of sadness,  
Of meek-eyed Patience born,  
Worth more than those of gladness,  
Which Mirth's bright cheek adorn?  
Pleasure is mark'd by fleetness,  
To those who ever roam;  
While grief itself has sweetness  
At Home! dear Home!

There blend the ties that strengthen  
Our hearts in hours of grief,  
The silver links that lengthen  
Joy's visits when most brief:  
There eyes in all their splendour,  
Are vocal to the heart,  
And glances gay or tender  
Fresh eloquence impart:  
Then, dost thou sigh for pleasure?  
O! do not widely roam;  
But seek that hidden treasure  
At Home! dear Home!

Does pure religion charm thee  
Far more than aught below?  
Wouldst thou that she would arm thee  
Against the hour of woe?  
Think not she dwelleth only  
In temples built for prayer;  
For Home itself is lonely  
Unless her smiles be there:  
The devotee may falter,  
The bigot blindly roam;  
If worshipless her altar  
At Home! dear Home!

Love over it presideth,  
With meek and watchful awe,  
Its daily service guideth,  
And shews its perfect law;  
If there no shrine be found,  
What can thy prayers avail thee  
With kneeling knees around?  
Go! leave thy gift unoffered,  
Beneath Religion's dome,  
And be her first-fruits proffer'd  
At Home! dear Home!

## MISCELLANY.

EXTRACTS FROM SPEECHES,  
BEFORE LONDON BENEVOLENT SOCIETIES.

## Increase and influence of Bible Societies in France.

My Lord, I regret that I do not know enough of your language, and have not the talents fully to express the sentiments of respect and admiration which I experience, on finding myself in this venerable and illustrious Christian Assembly.

The object of the mission with which the Protestant Bible Society of Paris has honoured me, is to present to you the tribute of its gratitude, and to give you its most sincere thanks for all the benefits which you have bestowed on it: it regards your Society, My Lord, as the first cause, by the grace of God, of that zeal which now animates its members for the sacred interests of pure religion. That religion, like a true often beaten by the storm, may lose its branches, but cannot be rooted up: exposed to the seasons and the tempest, it offers to admiring spectators a great example, that wherever the providence of God has struck deep its roots, it preserves its life and vigor in spite of the power and the multiplicity of those events which seemed to menace it with destruction.

The Protestants of France are still what they were in the time of the Great Henry. The King of France has no subjects more faithful, no citizens more devoted to his government: they are animated with the love of order; and they only desire to live in peace, and to educate their children in the religion of their fathers.

It is to that estimable portion of the French Nation, My Lord, that your generous, I could almost say, your sublime Institution has rendered the greatest service, in reviving the sacred love of religion, and in distributing so liberally those Holy Scriptures of which multitudes were deprived.—I am happy to assure you, that the zeal of the Protestants in this pious work does not diminish; but that, on the contrary the number of Bible Societies has augmented again this year.

With eager solicitude these numerous Societies endeavour to provide every Protestant Family in France with that Book, which is the surest guide of man on earth, and is his only guide to heaven. I do not fear the charge of presumption, when I assert, that we can observe every where the protection of God extended over this great and Sacred Institution; but posterity will be best able to appreciate the whole of the wonders, which it has already produced, and which it is destined to produce hereafter.

I consider Biblical Institutions as real promoters of that light, before which all the erroneous principles of false philosophy will disappear; and I cannot but hope, that, ere long, all the Governments of the civilized world will find it to be their interest to protect institutions whose fundamental principle is the love of peace, tranquility, and order.

[Adm. Count Verhulst—at the Bible Soc. Annis. Encouragements under the Trials of the West-Africa Missions.]

I am perfectly persuaded, that every one who heard the Report, which has been read this day, so fully sympathizes in the losses which have occurred at Sierra Leone, in that singular, I might almost say appalling, degree of mortality which has appeared in that Colony during the past year, that I may take it for granted that this Resolution, in the concurrence which it expresses in those feelings, has commanded the sympathy of every one here. But I trust that all here present, who are not less disposed to acquiesce in the feeling with which the Resolution concludes; and, that, considering the design for which we are met, we are not now to begin to relax or be discouraged, because events have not turned out in the way that human foresight and wisdom would have marked out for them.

If any such feelings could exist, I could almost be satisfied with appealing to the very state of Sierra Leone itself, for an answer to any such misgivings: for who is there, calculating on the principles on which men are apt to expect and to foretell future events, that could have imagined, twenty years ago, that that Colony would ever have attained the state in which it now is? Who is there, that would not have been considered a fanatic, if he had imagined that there, where the Slave Trade prevailed in all its horrors, and produced all the mischiefs which are the necessary accompaniments of that trade, that there should have been men, who, at that time, were hardly admitted to the claim of a common nature with ourselves, manifesting proofs of Christian faith, and consistency, and holiness of life, the very mention of which imparts comfort and benefit to all who have heard of them.

My Lord, I cannot in adequate terms express the sort of assurance, which the reports from that Colony, of the fruitfulness of life and exemplariness of conduct of those poor Africans have produced upon my own mind; but if any thing had Christian Faith they were living, and how they were really adopting the doctrine of their Saviour, it would be carried home to my mind, by the account of the manner in which they received the

aid intelligence of the loss of their beloved Minister. It might have been expected, in people who were ever understood as being remarkable for their warm demonstrations of feeling, and who have been little in the habit of curbing or restraining their sensibility, it might have been expected, when we consider from what a state they had been rescued by the labours of their Minister, that the news of his death would have imparted a sort of chilling despondency to their minds; but which it has been otherwise! The sensibility, with which they heard of the loss, has been proved by their calling to their relief, the strong consolations of the Gospel: but they have so far proved their emancipation from every species of idolatry, that they have not suffered themselves to regard in any improper degree even him who was the instrument, under the blessing of God, of bringing them from darkness to light: they have not suffered themselves to set their affections on him, on his presence and his exertions, in a way that should in any manner withdraw their hearts from HIM who is the only centre of all the noblest and best affections of the soul! Although, therefore, My Lord, we must all deplore the loss of those laborious Ministers of Christ, as for a time seeming to impede the Society's operations; yet if I had wished for proofs of the faithfulness with which they have discharged their duty, I had desired any evidence of the sure protection of the Great Shepherd over the fold, I should have found it, most abundantly, in the evidence that has appeared of the fruitfulness of their labours, even after the death of those eminent men who have thus labored, and have thus died.

[Lord Cathorpe—at the Church Mission. Annis.]

The African Character vindicated from calumny, by the Improvement of the Negroes in Sierra Leone.

I am thankful to my Rev. Friend, that he has connected me with a Motion which relates to Sierra Leone; because I have always thought and I still think, that History cannot boast, that universal experience cannot mark out, a more extraordinary and encouraging instance of improvement than the records of that Colony afford.—What was that Colony a few years ago?—A Slave Settlement!—a spot, in which Men, and I am ashamed to say, British Men, and Men calling themselves Christians, settled down to carry on a trade in human beings. And when it became a Free Settlement, who were the first Settlers?—the very sweepings of the streets of this Metropolis—Blacks who had found their way hither, and were left wandering about our city—vagrants who infested the streets of London—worthless, lawless, and indolent—scarcely to be prevailed on to build houses for their own protection from the weather, or to render any kind of assistance in the work of the Infant Colony. The second body of Settlers consisted of 1100 Negroes from America, who had obtained their liberty by joining the British Standard in the American War. The third body was the Maroons of Jamaica, who had retired, when we obtained that Island from the Spaniards, into the interior, and from thence made incursions upon the Settlers: some years since, a truce was formed with them, when they were removed to Nova Scotia; but the climate not agreeing with them, they were sent to Sierra Leone.—The fourth reinforcement of Settlers was no less than FOURTEEN OR FIFTEEN THOUSAND human beings, liberated from Slave Ships, which had been taken by the gallantry of our sailors—naked, destitute, ignorant beyond conception—unacquainted with all the arts of civilized life, and of every kind of hope for eternity. This was their character!

[After quoting the late Mr. Johnson's description of the state in which he found the people at Regent's Town in 1816, Mr. Buxton proceeded, in reference to the Liberated Africans—]

Every person who hears me will concur with me, I think, in concluding that there was never perhaps so hopeless an experiment as that undertaken at Sierra Leone. I have said, that we must not have said, that centuries must pass away before we could make any efficient alteration in the state of these savages? That is one side of the picture. But turn the other! Out of this strange mass of people, what kind of population has been formed?—a population, which, in order and decency and sobriety, and in the knowledge and practice of Christian Duty, not only may rival, but I firmly and from my heart believe, exceeds any equal population in the most favoured part of this highly favoured country.

[After quoting various striking testimonies to the powerful influence of religious instruction on the minds and habits of the Liberated Africans, Mr. Buxton added—]

I confess I do feel the greatest delight in this picture. It is infinitely serviceable to a Cause to which my heart is devoted—I mean the Abolition, the complete and final abolition of the SLAVE TRADE—and, ultimately, of the very STATE OF SLAVERY! The world has been, for a long series of years, deluded by the assertion, that these poor creatures were not to rank with men: and the Historians of Jamaica, Mr. Long, very seriously declares, that, to the best of his knowledge and belief, and as the result of long observation, the Negroes were, in point of fact, only Monkeys without tails; and he even enters on and pursues a laboured comparison between the two races, which ends in the disparagement of the Negro and the advancement of the Monkey!

This is a part of that execrable system, which has been pursued toward those unhappy beings. We have trampled upon them—crushed them—degraded them—expelled from their hearts every generous and noble feeling. We have brutalized them—and then we turn round upon them, and say that they are not fit to rank amongst us as human beings! They are human beings, it is true; but they have been degraded below the level of brutes, and then we declare them not fit to rank with ourselves, and speak as if the gracious Father of All had intended that the Blacks should be born to be Slaves, and the Whites should be born to be their tyrants.

But what a reply to this abominable calumny, this mischievous falsehood, is the picture of Sierra Leone! There we see a whole people, in a short period of time throwing off their chains—emerging from the darkness with which we had covered them—and standing forth in the knowledge and practice of the arts of civilized life—and surpassing, or at least rivaling us, in the knowledge and practice of Christian Duties.

In 1816 the experiment began; and this is the fruit which we have gathered: and this is but the commencement of the harvest which we shall receive; for before many years elapse, we shall see, I doubt not, the children of those once unhappy but now happy beings, or their children's children, visiting the very regions from whence their parents were torn, as Harbours of Mercy—as Missionaries of this Society—as Ministers of that God, in whose eyes, I do firmly believe, there is not a blacker crime, nor a fouler offence, than Slave-Dealing and Slavery.

[T. F. Buxton, Esq. M.P., at the Ch. Miss. An.]

## Providential Indications in the State of Greece.

I cannot help thinking, that the providential government of God, traceable by the eye of Christian Experience, is marked in the season in which the deliverance of Greece seems about to take place. If the events of the last three years had occurred at an earlier period of European History, they would not have been hailed by such Societies as that which I now address: there would have been no corresponding preparations on our part, to take advantage of the opening.—But now, when injured Greece is preparing to re-appear as a nation, the Christian Societies of Europe are labouring to put the arms of Christian Warfare in her hands. Schools are established: the Bible Society has appeared on all her coasts, to give circulation to the blessed treasures of the gospel; and our committee are availing

themselves of the powerful influence of the Press, to aid in that diffusion of sound knowledge and religious truth, which will be mainly instrumental in restoring the people of Greece to their rank among enlightened nations.

[Sir R. H. Inglis, Bart. M.P., at the Ch. Miss. Ann.]

## Necessity for Education and Christianity in India.

Young persons in England have some settled principles, which may give the preacher a hope, that, when he is addressing their consciences, he may be the means of bringing the individual to acknowledge himself guilty before God. This is not the case in India. Such is the nature of idolatry, that it renders preaching almost a hopeless case. The Hindoo says, that God is the soul of the world; and that whatever men do, be it good or evil, God does it. Here is a sentiment which makes God the author of sin; and cuts up the roots of conviction. When a Missionary goes to that country, he literally beats the air; there is no principle in the mind of a Hindoo, on which he can fasten the conviction that he has sinned against God. There will, indeed, be hope, when the children who are now taught grow up: there will then be found, we trust, in their minds a moral difference from their forefathers. When the Christian Missionary shall preach to them, there will be principles on which he may argue; for these principles abide in the minds of children. If you make an indent on the work of the potter, that impression will remain. This is the case with the Hindoo Child: the clay is soft: if he grow up, it will harden. While a child, there is an impression made on his mind, which will serve in future years, as a means under the blessing of God to bring him to the knowledge of the truth.—These are the advantages, which we trust we shall see from the establishment of Schools.

[Rev. J. D. Pearson—at the Sund. Sch. Un. An.]

That is a blessed precept of the Divine Volume—Thou shalt love thy neighbour as thyself. I have found the advantage of that precept in India: I have found it adapted to overthrow some of the strongest holds of Hindoo superstition. I was conversing with a Brahmin, one day, respecting the relative morals of Hindoos and Christians: he said, "Our religion is superior to yours. See what excellent fruits our religion produces! See what Saints we have among us Hindoos! Such a man left wife, and children, and family, and extensive property: he left every thing and spent his life in a wood. Can you produce such a SAINT as that?" I replied, that we should call him a very great SINNER. "Upon what principle?" said he. I answered, "God has given us two commandments—Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind, and with all thy strength; and thy neighbour as thyself: your Hindoo Saint, who went to live in a wood, as long as he lived there was violating the Second Great Commandment: for, forsaking his neighbours, and kindred and friends he could not render them any assistance: he had no longer the opportunity of administering food to the hungry, and relieving the miserable: and can a man who is living a life of continued disobedience to one of God's commandments be deemed a saint?"

It is the Gospel, Sir, and that alone, which can save the soul; and this is the grand consideration on which Missionary Societies must proceed. A Hindoo, in his dying moments had been brought to the margin of the Ganges to breathe his last. I said to him, "Have you a good hope? Do you think of going to heaven? Do you think that the sight of the Ganges obliterates your sins, and that the worship of your gods has blotted out your transgressions?" He said, "I have no confidence in all these things." "Do you then know," said I, "of any mode, satisfactory to your mind, by which your transgressions can be forgiven?" "No, I know of none."—Then what is the necessary consequence? Do you know that you have sinned?" "Of that I have no doubt."—"Do you know that God punishes sin in a just manner?" "Yes, what then is the inference?" "I am going to hell." I could not but drop tears, when standing by the entrance of that dying man's tent, who had been brought to the river of their god, thus vainly hoping for salvation.

[Rev. H. Townley—at the Wesleyan Ann.]

## THE SABBATH.

For the Boston Recorder.

MR. EDITOR.—The presence of Gen. Lafayette among us awakens some of the noblest and happiest feelings of my heart. I bid him welcome to this land which in an eminent degree owes its present independence and happiness to his instrumentality, and I most cordially sympathize in the greetings and congratulations which he every where meets from a grateful population. He deserves all this—I rejoice that he receives it. I hope therefore it will not be understood that I am not a friend to the General, or that my feelings do not harmonize with the general sensations of gladness which is manifested on his arrival here; while I remark freely upon one thing in his conduct which I deem exceptionable—I refer to his movements on the Sabbath.

The General must know that this day is with us consecrated to religious purposes—to the duties of private and public worship. Why then should he interfere with these duties? I heard with pain of his travelling on this day in Connecticut. When we consider the excitement which his presence every where produces, it is obvious that he must have occasioned no little disturbance, not only in those places which he left, and at which he arrived, but also in the various towns and villages through which he passed. I say disturbance, on any other day the excitement might have been detestable—but on the Sabbath it was disorder—it was a moral evil of no trifling extent. I however thought that an apology might perhaps exist in the necessity which the General might be under to meet some previous appointment. If such an apology existed—the community ought to have been informed of it. But whether this apology can be found for his travelling in Connecticut or not, it could not have existed in the case of his going from Boston to Quincy on the Sabbath to visit President Adams. He was accompanied by the Governor and the Mayor of Boston, and they were greeted by the citizens of Dorchester, Milton, Quincy, &c. on going and returning. Now I ask every sober candid man, whether the duties of the Sabbath could have been performed in those places as they ought to have been—whether the spirit of the Lord's day could have prevailed there.

Now I cannot believe that the General would do any thing which he knew would injure our prosperity. He loves our country too well, and he has given too high proofs of his attachment—he has wasted his treasures and his blood in the cause of our political freedom. We cannot believe that he who half a century ago crossed the waters to help us fight our battles, and to rear in defiance of tyranny the fabric of our national liberty and happiness, now revisits us with a design to break down or impair the work of his own hands. We must then conclude that he entertains sentiments relative to the institutions of the Sabbath very different from mine. I am sorry that such a difference of opinion exists—for I think that I am borne out by truth when I assert that our religious institutions, among which in my apprehension the Sabbath stands pre-eminently, lie at the foundation of our national prosperity. No inconsiderable part of that order and industry, and general improvement which the General every where beholds and applauds, is to be traced to the operation of moral causes—to our religious institutions. Take these from us and what would become of our polity—our morals? and when these are gone, what is our political liberty worth. Though purchased for us by the blood of our fathers it would be a curse, and we should soon pray for despotism itself—any thing which would save us from anarchy and

ruin. Any thing therefore which has a tendency to undermine these institutions, or to weaken their influence on the community, must be regarded by every true lover of his country as an evil of appalling magnitude. It is idle to say that the example of the General has no such tendency. Were he an ordinary character the case would be different, but he is no ordinary character—he is the object of universal attention and interest. When such a man, so justly dear to every heart for his generous lofty traits, so extensively respected and admired, and of course so liable to be imitated in all his actions—so commanding in his influence from the brilliant part he has acted on the theatre of this world, I say when such a man journeys and visits on the Sabbath, and when this part of his conduct along with the others is heralded through our land by every news-paper, read by thousands and millions, what shall we say of the effect of his example on our vast population? Who can calculate its corrupting, disorganizing influence? Mr. Editor, I have expressed my feelings on this subject freely. I am confident that they are the feelings of a large and respectable portion of the inhabitants of New England, and could the distinguished individual now among us be apprised of them, I am persuaded he would no longer treat them with disrespect.

A FRIEND TO LIBERTY AND RELIGION.

## AMERICAN TRACT MAGAZINE.

Published once in two months, by the AMERICAN TRACT SOCIETY.

We have been politely favoured with the two first numbers of this work, designed, and we believe well calculated, to promote the interests of the Society by which it is published. We very cheerfully comply with the request of the Committee, to give the prospectus of the work a place in our pages, and cordially wish it the most extensive circulation.

THE COMMITTEE of the American Tract Society, in their Tenth Annual Report, presented May 26, 1824, have expressed, in the following manner, the views with which they commence the publication of this work:

"The want of a periodical publication, to be a medium of intercourse with the Christian public, has long been felt by this Society. They have wished for such a publication, to announce to donors the receipt of their charities; to contain lists of new Tracts published, and new Depositories established; to convey information of the wants of different parts of our own country and other parts of the world; and to contain whatever may be interesting in the Correspondence of this Society; especially accounts of instances in which Religious Tracts have been blessed by the Holy Spirit, to the reformation of the immoral, and the salvation of those who were ready to perish. In these circumstances, the Committee received the two first numbers of the Tract Magazine, issued by the Religious Tract Society of London; containing, with the Correspondence of the Society, a variety of miscellaneous articles equally interesting to the friends of Tracts in Europe and America. The receipt of these numbers seemed to the Committee at once to open the way for issuing a similar Publication, containing the principal articles in that work, and adapted to the particular circumstances of our country."

The Committee trust that this Work may be a means of advancing the Redeemer's kingdom.—They hope, that, by uniting amusement with the most valuable instruction, it will be interesting and useful to all classes of the community, especially the young; and that the perusal of the Extracts from their Correspondence and that of the distinguished Institution in London with which they are happy to co-operate, will excite an increased interest in the objects of the Society, and be the means of enlarging its funds and extending its operations. They respectfully invite the patronage of all who favour the cause which they are endeavouring to promote.

## CONDITIONS.

1. A number consisting of twenty-four duodecimo pages, printed on good paper and ornamented with a Cut, will be published on the first day of June, August, October, December, February, and April; commencing with June, 1824.

2. Twelve numbers will constitute a volume of 300 pages, corresponding with the volumes which now embrace the publications of the Society.

3. The price of the work is one dollar for two years, payable on the delivery of the 6th number.

4. Any person becoming responsible for five copies will receive a sixth copy gratis; for twelve copies, and any number less than twenty-four, one copy gratis for every four; for twenty-four copies and any number less than fifty, one copy gratis for every three; for fifty copies and more, two copies gratis for every five.

5. The work will be printed by Bannister & Marvin, opposite the United States Branch Bank, Congress Street, Boston, by whom it will be delivered at the Post Office, or at any other place in Boston, according to directions. To them, (or to Mr. William A. Hallcock, Assistant Secretary of the Society, Andover, Mass.) all orders and communications for the work may be addressed.

Subscribers are requested to be explicit in mentioning their names and residence, and in what way they wish their copies to be forwarded. Each Number contains one printed sheet; and when two or more copies are sent by mail, to one individual, the postage, to any distance under 50 miles, will be one cent a copy; under 100 miles 1 1/2 cents; over 100 miles, 2 cents.

Subscribers will be considered as desirous of continuing their subscriptions, unless they give notice to the contrary.

The Directors and Members of Auxiliary Societies, the Agents of Depositories, and the Friends of the American Tract Society in general, are respectfully requested to promote the circulation of this work as extensively as possible. The Committee are confident that the information it contains will excite a deep interest in the operations of the Society, and greatly promote its usefulness. Few of their publications, they believe, are better adapted for general circulation. Each number contains what is equivalent to a rich New Tract, and much information is embodied, calculated to magnify the riches of divine grace and show the reality and necessity of being born again by the influences of the Holy Spirit.

The Committee are grateful for the favorable reception with which the work has hitherto met, and they earnestly hope that a number of copies may be received in every town, especially in New England, where this Society is located, and to which it still looks for its principal support, while it is extending its operations over every portion of our country.

To those who may feel interested in the work, it may be important to mention, that it is the sole property of the Society, and the Committee trust that the only object in publishing it is to promote the salvation of men and the glory of the Redeemer. Should it have an extensive circulation, it will be a source of income to the Society, and besides the good it may accomplish directly, will furnish means for publishing and circulating many Tracts.

It is hoped the benevolent in no part of our country will be deterred from promoting the circulation of this work by the expense of transmitting subscribers' names by mail. A communication from any individual through the medium of the Post Office, especially if it contains an order for five copies or more, will be gratifying to the Committee, for they trust that by the circulation of the work much good will be accomplished.

## FEMALE TRACT SOCIETY.

THE Annual Meeting of the Female Tract Society of Boston and vicinity, will be held at the house of John C. Proctor, Bowdoin Street, Thursday 10th inst. at 3 o'clock P. M. Punctual attendance of the subscribers is requested.

Sept. 6, 1824.

## AFFECTING ANECDOTE.

A circumstance of a very interesting and affecting kind occurred some time since in one of the Greek Isles.—A number of the Islanders, terrified at the approach of a Turkish force, hurried on board a large boat, and pushed off from the land. The wife of one of them, a young woman of uncommon loveliness, seeing her husband departing stood on the shore, stretching out her hands in moving terms to be taken on board. The Greek saw it without concern or pity, and without aiding her escape, bade his companions hasten their flight. This unfortunate woman, left unprotected in the midst of her enemies, struggled through scenes of difficulties and danger, of insult and suffering, till her failing health and strength, with a heart broken by sorrow, brought her to her death bed. She had never heard from her husband; and when some wretched habitation, or compelled to urge her flight amidst cruel fatigues, her actions for him and the hope of meeting again, bore up her courage through all. He came at last, when the enemy had retreated, and the Greeks had sought their homes again; and learning her situation, was touched with the deepest remorse. But all hope of life was then extinguished; her spirit had been tried to the utmost; love had changed to aversion, she refused to see or forgive him. There is at times, in the character of a Greek woman, as more than one occasion occurred of observing, a strength and sternness that is remarkable. Her sister and relations were standing round her bed; and never in the days of her health and love did she look so touchingly beautiful as then; her fine dark eyes were turned on them with a look, as if she mourned not to die, but still felt deeply her wrongs; the natural paleness of her cheek was crimsoned with a hectic hue, and the rich tresses of her black hair fell dishevelled by her side. Her friends with tears entreated her to speak to and forgive her husband; but she turned her face to the wall, and waved her hand for him to be gone. Soon the last pang came over, and the affection conquered; she turned suddenly round, raised a look of forgiveness to him, placed her hand in his, and died.

Anecdote of a Benevolent Sailor.—Two brothers, the one a carman, the other a sailor, had been confined for misdemeanor some time in the king's bench prison. They applied to the court to be discharged, but were opposed by the prosecutor.—The court directed the sailor to be released, but the carman was ordered to be continued in confinement. When this sentence was passed, the sailor addressed the court as follows: "My lord, my brother has a wife and seven children, who starve while he is not working. I have neither wife nor child; if your lordship will be so kind as to let him go, and permit me to stay in gaol for him, I shall be very much obliged to your lordship." Lord Mansfield immediately called to the prosecutor's counsel to say, whether after such a speech as this, he could press for the confinement of either of the men. The counsel replied, I should be ashamed to do it. Upon this his lordship told the sailor, he was a benevolent fellow, and that he and his brother should both be discharged, which was accordingly done.

Amusements.—The lover of pleasure is seeking happiness, but is miserable even here, and without repentance, how much more miserable must he be hereafter! "There is no peace, saith the Lord, to the wicked." The seeds of peace and felicity are not sown in his heart; such blessed fruits can never grow in a heart full of enmity against God, the only sum of all perfection and source of all true felicity.—Let the young, who are prone to pursue the pleasures of sin, attend to the following declaration of a man who had for years experienced the pleasures of sin, and afterwards the pleasures of religion. Speaking of the former, he says, "I have tried these things again and again, & know the utmost that they can afford; I profess that I had rather be a worm to crawl upon the ground, than to bear the name of a man upon the poor terms of willing away my life in an endless round of such insignificant and unmanly trifles."—Pittsburgh Recorder.

## AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury for August, 1824.

Lyman Strong, Esq. Charleston, S. C.	\$10 00
Wenham, Fem. Reading and Char. Soc.	10 00
Monthly Concert, Shrewsbury,	4 75
Females in Southampton,	2 70
Sheffield Female Charitable Society,	10 00
Son of Old Hampshire, for Amherst Academy, by N. Willis,	2 50
Charles Hutton, Esq. Stuyvesant, N.Y. by do.	2 50
Avails of two Missionary Fields, Leominster, 4 53	
Fem. Soc. 1st Par. in Ipswich, 6 p. socks & cash, 16 53	
Collection in Rev. Edward Millemore's Society, Newburyport,	7 72
Avails of Miss Field, Royalston, from a friend, 4 10	
Benevolent Society, Welfleet,	8 75
Rev. Timothy Davis, do.	12 00
Young Ladies Reading Soc. Holden, bundle clothing, value \$10, 50	
Rev. Jabez Chickering, 4 yrs subscription, 12 00	

Life Subscriptions.  
John Adams, Esq. Andover, Principal of Phillips Academy, contributed by individual members of said Academy, 100 00

A. P. CHEVENE, Treasurer, No. 10, Merchants' Row, Boston, \$305 00

Mrs. ELIZABETH WARNER, of Sunderland, Mass. gratefully acknowledges the sum of ten dollars received from a friend, to make her a life member of the Boston Female Jews Society.  
Sunderland, Aug. 3, 1824.

## SINGING AND WRITING SCHOOL.

N. D. GOULD, after acknowledging with gratitude the patronage he has received as a teacher of the above pleasing and important accomplishments, in this city and vicinity, respectfully gives information that his evening school will commence on Monday the 6th inst. at No. 156, Washington (late No. 40, Marlboro') Street. He will teach Sacred Music Monday and Saturday evenings—and Writing, Wednesday and Saturday days. He continues to teach classes the afternoons of Tuesday, Thursday, Friday and Saturday. Also gives private lessons at his room, to families or schools when requested.

N. D. G. respectfully informs the teachers and lovers of penmanship, that he has just published a new and improved edition of the "Beautiful Writing," containing specimens plain and ornamental, calculated for imitation, surpassing anything of the kind ever published in this country, and recommended as such by the principal professors of Harvard College.

Also, the "Schoolmaster's Assistant," containing three sets or sizes of copies, calculated for the use of schools. These copies or engravings may be had at his school-room, and at some of the principal bookstores in the city or country.

FOR sale by LINCOLN & EDWARDS, 55, Water-Street, (53 Cornhill), Memoirs of a most interesting Religious Narrative, and very appropriate for a present in Sabbath schools, or for Sabbath School Libraries.

## COPARTNERSHIP.

JOHN C. PROCTOR informs his customers and the public that he has taken into Copartnership, Mr. JULIUS A. PALMER. Their business will be transacted under the firm of PROCTOR & PALMER.

at the Store heretofore occupied by said Proctor, at the corner of Dock-Square and Elm-Street. They are now on hand an extensive assortment of Hardware Goods which will be sold at low prices for cash. JULIUS A. PALMER.

Sept. 6.